హరిః ఓమ్ हरिः ॐ hari@h Om

4. Chapter 4

In this Chapter four, the *viSvarUpam* of the Lord is described which is like a summary of *purushasUktam*. The following *SlOkAs* can be used for regular prayer (*pArAyaNam*). The devotee *dEvaSarma* invokes the Lord thus:

శ్రీవేంకటేశ! మత్స్వామిన్ ప్రణతార్తిప్రణాశనః
జ్ఞానానన్దదయాపూర్ణ! విజ్ఞాపనమిదమ్ శృణు ||--4-1
श्रीवेंकटेश! मत्स्वामिन् प्रणतार्तिप्रणाशनः
ज्ञानानन्ददयापूर्ण! विज्ञापनमिदम् श्रुणु ||--4-1

SrIvEmkaTESa! matsvAmin praNatArtipraNASana@h
j~nAnanandadayApUrNa! Vij~nApanamidam SruNu—4-1

O svAmi! You are take way the grief and sorrow from the devotees. You are a well rounded and full fledged personality with the virtues like divine wisdom, compassion, bliss and happiness. O Lord *vEmkaTESa* hear my earnest appeals for mercy and compassion.

యన్ముఖమ్ బ్రహ్మజనకమ్ యద్బాహూ క్షత్రకారణే
యదూరుభ్యామ్ వైశ్యకులమ్ పాదాభ్యామ్ సేవకోऽభవత్ ||--4-2
यन्मुखम् ब्रह्मजनकम् यद्बाहू क्षत्रकारणे
यदूरुभ्याम् वैश्यकुलम् पादाभ्याम् सेवकोऽभवत् ||--4-2

yanmuKam brahmajanakam yadbAhU kshatrakAraNE
yadUruByAm vaiSyakulam pAdAByAm sEvakO@2Bavat—4-2

O Lord! The *brAhmins* fromYour face, *kshatriyAs* from Your shoulders, *vaiSyAs* from Your thighs and the *SUdrAs* from Your feet came out. Since all parts of the Lord's body are equally worthy of praise and worship, all the four casts need to be respected equally without any discrimination.

శిరసో ద్యౌరభూద్యస్య సహస్రాంశుశ్చ నేత్రజః
ముఖాత్పురందరోऽగ్నిశ్చ దిగ్దేవాః శ్రోత్రతోऽభవన్ ||--4-3
शिरसो द्यौरभूद्यस्य सहस्रांशुश्च नेत्रजः
मुखात्पुरंदरोऽग्निश्च दिग्देवाः श्रोत्रतोऽभवन् ||--4-3

SirasO dyauraBUdyasya sahasrAmSuSca nEtraja@h
muKAtpuramdarO@2gniSca digdEvA@h SrOtratO@2Bavan—4-3

O *vEmkaTESa*! From Your head the *svarga lOka*, from Your eyes *sUrya*, from Your face *indra* and *agni* and from Your ears the Deities of all the sides came out.

శీతాంశుర్మనసో జాతః ప్రాణాద్వాయురజాయత
అంతరిక్షమ్ నాభితోऽభూత్ పద్భ్యామ్ భూమిరజాయతః ||--4-4
शितांशुर्मनसो जातः प्राणाद्वायुरजायत
अंतरिक्षम् नाभितोऽभूत् पद्भ्याम् भूमिरजयतः ||--4-4

SItAmSurmanasO jAta@h prANAdvAyurajAyata
amtarikSam nABitO@2BUt padByAm BUmirajAyata@h—4-4

O *vEmkaTESa*! From Your mind *camdra*, *vAyuvu* from Your *prANa*, from Your naval the sky and from Your feet the earth came out.

యత్కోమలాంగై రభవన్ భువనాని చతుర్దశ
కోమలే నాభికమలే బ్రహ్మాణ్డమ్ బ్రహ్మాధిష్ఠితమ్ ||--4-5
यत्कोमलांगै रभवन् भुवनानि चतुर्दश

कोमले नाभिकमले ब्रह्माण्डम् ब्रह्माधिष्ठितम् ||--4-5

yatkOmalAmgai raBavan BuvanAni caturdaSa
kOmalE nABikamalE brahmANDam brahmAdhishThitam—4-5

O Lord! From Your handsome and tender body parts, fourteen *lOkAs* came out. From Your tender naval, the residing place of the Deity *brahma*, the entire universe came out. One can find the same description in *Adi purANam* and *BAgavatam*.

శ్రియఃపతే కోఽపి జయేన్న మాయామ్ యయా జనో ముహ్యతి వేదనార్థమ్

తమ్ నిర్జితాత్మానమనన్తమాయినమ్ మాయాపహమ్ త్వామ్ శరణమ్ ప్రపద్యే ||--4-6

श्रियःपते कोऽपि जयेन्न मायाम् यया जनो मुह्यति वेदनार्थम्

तम् निर्जितात्मानमनन्तमायिनम् मायापहम् त्वाम् शरणम् प्रपद्ये ||--4-6

Sriya@hpatE kOpi jayEnna mAyAm yayA janO muhyati vEdanArtham
Tam nirjitAtmAnamanantamAyinam mAyApaham tvAm SaraNam prapadyE—4-6

O *vEmakaTESa*, Lord of the Deity *lakshmi*! The entire creation is under delusion due to You and nobody can understand or get over such a delusion. Even the wise people also are under the spell of the delusion and they also cannot estimate the magnitude such a spell. Hence, You are the undefeated conqueror of the entire universe. Only by showering Your Grace, You liberate the devotees from the delusion and the associated bondages. I seek protection in You the greatest Lord and I plead You to bless me to get over the the spell of delusion. In fact, *BagavadgIta* stresses these aspects of getting over delusion in Chapter 7, *SlOkAs* 13-14.

నమోఽతర్క్యాయ తర్క్యాయ సగుణాయాగుణాయ చ

నమోఽనన్తాయాన్తకాయ వేద్యావేద్యస్వరూపిణే ||--4-7

नमोऽतर्क्याय तर्क्याय सगुणायागुणाय च

नमोऽनन्तायान्तकाय वेद्यावेद्यस्वरूपिणे ||--4-7

namO@2tarkyAya tarkyAya saguNAyAguNAya ca
namOnantAyAntakAya vEdyAvEdyasvarUpiNE—4-7

O Lord! One who is a doubting "Thomas" (i.e., doubts about You and Your virtues), You are incomprehensible. Yet, You help the sincere devotees in understanding Your virtues and the greatness of Your Grace. You are the well rounded person with virtues like compassion, bliss and happiness. You destroy the persons with demonic qualities. You enable the wise and good-mannered people to understand You in an appropriate form based on their abilities. At the same time, You are imperceptible to the evil people. You are also comprehensible to some extent via the true knowledge of the vEdAs. O such a supreme Lord *vEmkaTESa*, I always pray to You!

సిద్ధిప్రదస్త్వమ్ కిల దేవవర్య త్వత్ప్రేరితోఽహమ్ తవ పాదమాప్తః

త్వత్పాదభక్తో బహిరన్తరాత్మన్ కిమస్తి విజ్ఞాప్యమశేషసాక్షిణః ||--4-8

सिद्धिप्रदस्त्वम् किल देववर्य त्वत्प्रेरितोहम् तव पादमाप्तः

त्वत्पादभक्तो बहिरन्तरात्मन् किमस्ति विज्ञाप्यमशेषसाक्षिणः ||--4-8

siddhipradastvam kila dEvavarya tvatprEritOham tava pAdamApta@h
tvatpAdaBaktO bahirantarAtman kimasti vij~nApyamaSEshasAkshiN@h —4-8

O Lord! You are much superior to the Deities like *brahma* and others who grant all the boons to the devotees. Prompted by You, I am bowing to Your Lotus feet in order to be blessed by You. Myself being the worshipper of Your lotus feet, should I appeal to You and express my concerns as You know every thing. Are You not present every where inside and outside of the entire creation? O such a supreme Lord *vEmkaTESa*, I always pray to You!

సుఖమ్ నృపాలాః సుర దేవముఖ్యాః బ్రహ్మాదయస్తే పదపద్మసంశ్రితాః

త్వత్కింకరాస్తేఽపి పృథక్ విభావితాః కురుష్వ శం భో ఋషి దేవమిత్రః ||--4-9

सुखम् नृपालाः सुरदेवमुख्याः ब्रह्मादयस्ते पदपद्म संश्रिताः
त्वत्किंकरास्तेपि पृथक् विभाविताः कुरुष्व शं भो ऋषि देवमित्रः ॥--4-9

suKam nR^ipAlA@h suradEvamuKyA@h brahmAdayastE padapadmasamSritA@h
tvatkimkarastEpi pR^ithak viBAvitA@h kurushva Sam BO R^ishi dEvamitra@h —4-9

O Lord! You are the enjoyer of supreme happiness, prosperity and bliss. Kings like *ambarisha, indra* and others as well as the Lord *brahma* and other Deities find protection in Your Lotus feet and as a consequence they are appropriately enjoying the happiness, prosperity and bliss according to their level of devotion. O such a supreme Lord *vEmkaTESa* who blesses the Deities, Sages and devoted kings! I always pray to You to liberate me from the sufferings and grief while leading this horrible family life.

ఉత్పత్త్యధ్వస్యశరణ ఉరుక్లేశదుర్గాన్తకోగ్ర-
వ్యాలాకృష్టే విషయమృగతృష్ణాత్మగేహోరుభారః
ద్వన్ద్వశ్వభ్రే ఖలమృగభయే శోకదావేఽజ్ఞసార్థః
పాదౌ శస్తౌ శరణద కదా యామి కామోపసృష్టః ॥--4-10

उत्पत्त्यध्वस्यशरण उरुक्लेशदुर्गान्तकोग्र
व्यालाकृष्टे विषयमृगतृष्णात्मगेहोरुभारः
द्वन्द्वश्वभ्रे खलमृगभये शोकदावेज्ञसार्थः
पादौ शस्तौ शरणद कदा यामि कामोपसृष्टः ॥--4-10

utpattyadhvasyaSaraNa uruklESadurgAntakOgra-
vyAlAkR^ishNE vishayamR^igatR^ishNAtmagEhOrubAra@h
dvandvaSvaBrE KalamR^igaBayE SOkadAvEj~nasArtha@h
pAdau Sastau SaraNada kadA yAmi kAmOpasR^ishTa@h —4-10

Day-to-day life is like a jungle. A jungle is a place where wild animals thrive on the philosophy “survival of the fittest” by killing one another and the weakest ones (which are without any protection) become “a prey” to the strongest ones. Similarly the *samsAra* (i.e., the day-to-day life) is full of obstacles, suffering from diseases, poverty, distress, fear, erosion due to ego, pride, prejudice, jealousy, selfishness, lust as well as immorality. O Lord, I am entangled in the clutches of such a deplorable *samsAra* without any protection and safety net. For such a deplorable samsAra, You are the only One who can offer proper protection. O such a supreme Lord *vEmkaTESa*, I am always eager to pray to Your lotus feet in order to get relief from distress by seeking Your Grace for protection!

భవాబ్ధితారమ్ కటివర్తిహస్తమ్ స్వర్ణామ్బరమ్ రత్న కిరీట కుణ్డలమ్
ఆలమ్బిసూత్రోత్తమమాల్య భూషితమ్ నమామ్యహమ్ వేంకటశైలనాయకమ్ ॥--4-11

भवाब्धितारम् कटिवर्तिहस्तम् स्वर्णाम्बरम् रत्न किरीट कुण्डलम्
आलम्बिसूत्रोत्तममाल्य भूषितम् नमाम्यहम् वेंकटेशैलनायकम् ॥--4-11

BavAbdhitAram kaTivartihastam svarNAmbaram ratna kirITa kuNDalam
AlambisUtrOttamamAlya BUshitam namAmyaham vEmkaTaSailanAyakam —4-11

You steer me safely out of the so called ocean-like *samsAra*. You always put Your hands around Your waist to indicate to the devotees “I am determined to steer you out of the ocean-like *samsAra* if you seek protection in my feet”. You wear the dress glittering with golden color, a crown studded with diamonds and precious stones, a sacred thread and a long garland of sacred flowers whose fragrance is capable of destroying the ignorance of the devotees. O such a supreme Lord *vEmkaTESa*, I always pray to You!

జామ్బూనదాభమ్ గుణిభిర్వరేణ్యమ్ వక్షఃస్థలే దక్షకుచోర్ధ్వభాగే
శ్రీవత్సలక్ష్మ్యంకిత దివ్యరూపమ్ శ్రీవేంకటాధీశమహమ్ ప్రపద్యే ॥--4-12

जाम्बूनदाभम् गुणिभिवरेण्यम् वक्षःस्थले दक्षुकुचोर्ध्वभागे
श्रीवत्सलक्ष्म्यंकित दिव्यरूपम् श्रीवेंकटाधीशमहम् प्रपद्ये ॥--4-12

jAmbUnadam guNiBirvarENyam vaksha@hsthalE dakshakucOrdhvabAgE
SrIvatsalakshmyamkita divyarUpam SrIvEmkaTAdhISamaham prapadyE —4-12

O Lord! You shine with a tinge of golden color. Deities like *brahma* and others worship You because You are the embodiment of virtues like divine wisdom, devotion, austerity, etc. You have a handsome mole called *SrIvatsa,* the icon of the Goddess *lakshmi* on Your left breast and hence, You are the extraordinarily handsome and divine personality. O such a supreme Lord *vEmkaTESa,* I always seek protection in You!

సంస్థితమ్ సువిమానాన్తర్విరించాద్యైశ్చ సేవితమ్
చామరైర్వ్యజనైశ్ఛత్త్రైః శరదిన్దుముఖమ్ భజే ||--4-13

संस्थितम् सुविमानान्तर्विरिंचाद्यैश्च सेवितम
चामरैर्व्यजनैश्छत्त्रैः शरदिन्दुमुखम् भजे ॥--4-13

Samsthitam suvimAnAntarvirimcAdyaiSca sEvitam
cAmarairvyajanaiSCattrai@h SaradindumuKam BajE —4-13

O Lord *vEmkaTESa*! You reside in the top level of the cathedral of the temple called *Anamdanilayam*. The Deities like *brahma, rudra* and others sooth You by providing shade via umbrella and a comforting gentle breeze by waving the hand held fans. O full blooming moon-like faced supreme Lord *vEmkaTESa,* I always pray to You!

భక్తానుకంపీ గరుడధ్వజస్తత్ స్కన్ధమ్ సమారుహ్య కిరీటకుణ్డలీ
పీతామ్బరశ్చారు సుమన్దహాసః శ్రీకౌస్తుభశ్చక్ర వరాఽభయాంకితః ||--4-14

भक्तानुकंपी गरुडध्वजस्तम् स्कन्धम् समारुह्य किरीटकुण्डली
पीताम्बरश्चाय सुमन्दहासः श्रीकौस्तुभश्चक्र वराऽभयांकितः ॥--4-14

BaktAnukampI garuDadhvajastam skandham samAruhya kirITakuNDalI
pItAmbaraScAru sumandahAsa@h SrIkaustuBaSca varA@2BayAmkita@h —4-14

O Lord! You are very much dear and near to the devotees. You display the banner bearing *garuDa* (eagle) and the *garuDa* carries You on his mighty wing, the so called shoulder. You wear a crown studded with precious stones. You wear a dress with golden color and *kaustuBa maNi* around Your neck. You always display pleasant smile on Your face. You are always with the Goddess *lakshmi* and wear *sanKa, cakra* and the icons like *vara* and *aBaya*. Thus in that form, You bestow divine wisdom to the devotees in the universe in order to liberate them from bondages. O such a supreme Lord *vEmkaTESa,* I always pray to You!

సజయో విజయశ్చైవ దృశ్యోఽదృశ్యః శ్రుతోఽశ్రుతః
సంభాషణోఽభాషణశ్చ వాచ్యోఽవాచ్యో వృషోఽవృషః ||--4-15

सजयो विजयश्चैव दृश्योदृश्यः श्रुतोऽश्रुतः
संभाषणोऽभाषणश्च वाच्योऽवाच्यो वृषोऽवृषः ॥--4-15

sajayO vijayaiScaiva dR^iSyO@2sR^iSya@h SrutO@2Sruta@h
samBAshaNO@2BashaNaSca vAcyO@2vAcyO vR^ishO@2vR^isha@h —4-15

O *vEmkaTESa*! While You wander around the world, You are face submission as well as conquer in the universe. Even though, You are extolled as invincible, You bow down to the devotees and do act as per their whims and fancies. You are imperceptible and yet You are perceptible to the devotees. You hear them clearly via their rendering of the *vEdAs, purANAs,* etc. But You do not care for the evil doers and are imperceptible to them. You are making the devotees to announce loudly about Your eminence. You cannot be completely assessed and established ordinarily. Yet it is possible to establish those facts via *SAstrA*s rendered by the name-worthy sages. You are above the six sins like *kAma, krOdha,* etc. You are the embodiment of six types of prosperities. O such a supreme Lord *vEmkaTESa,* I always pray to You!

త్వత్పాద పద్మయుగళమ్ శ్రేయోనిస్సక్త మానసా
విసృజ్యోభయతః సంగం బ్రహ్మాద్యాస్సముపాసతే ||--4-16

त्वत्पाद पद्मयुगळम् श्रेयोनिस्सक्त मानसा
विसृज्योभयतः संगम् ब्रह्माद्यास्समुपासते ||--4-16

tvatpAda padmayugaLam SrEyOnissakta mAnasA
visR^ijyOBayata@h samgam brahmAdyAssamupAsatE —4-16

O Lord! In order to serve You with Your blessed Grace, the Deities like *brahma* and other devotees as well are giving up the desire for family life and the associated happiness as well as the *purushArthAs* (i.e., *dharma, artha, kAma* and *mOksha*). All of them are worshipping You with sincerity and austerity. O such a supreme Lord *vEmkaTESa*, I always pray to You!

మాహాత్మ్యమ్ కేన సందృశ్యమ్ రమాయా రమణస్య తే
యత్కించిత్ ద్రష్టుమిచ్ఛామి మాయినోఽమాయినశ్శుభమ్ ||--3-17

माहात्म्यम् केन संदृश्यम् रमाया रमणस्य ते
यत्किंचित् द्रष्टुमिच्छामि मायिनोऽमायिनश्शुभम् ||--4-17

mAhAtmyam kEna samdR^iSyam ramAyA ramaNasya tE
yatkimcit drashTumicCAmi mAyinO@2mAyinaSSuBam —4-17

O Lord, the One who plays amorously with the Goddess *lakshmi*! You as per Your own wish, You assume an *avatAra* and create lust in the world. Yet You do not generate lust in the souls of the devotees. Is it possible for anybody to look at Your blessed greatness and Grace. O such a supreme Lord *vEmkaTESa*, I always pray to You!

సర్వప్రాణి హృదావాసమ్ వాసుదేవమ్ జగద్ధితమ్
శరణ్యాగ్రమ్ దేవదేవమ్ ప్రధానపురుషమ్ భజే ||--4-18

सर्वप्राणि हृदावासम् वासुदेवम् जगद्धितम्
शरण्याग्रम् देवदेवम् प्रधानपुरुषम् भजे ||--4-18

sarvaprANi hR^idAvAsam vAsudEvam jagaddhitam
SaraNyAgram dEvadEvam pradhAnapurusham—4-18

O Lord! You reside in the hearts of the entire creation. You are omnipresent in the universe and hence, You are called *vAsudEva*. You are the well wisher of the universe as well as the best one among the protectors of the universe. You are the Lord of Deities like *brahma, rudra*, etc. You are the greatest One amongst the existing as well as the perished ones. O such first and foremost Lord *vEmkaTESa*, I always pray to You!

నమోఽవ్యక్తాయ సూక్ష్మాయ పరాత్పరతరాయ చ
జగత్కారణకర్త్రే చ సాక్షిణేఽక్షయమూర్తయే ||--4-19

नमोऽव्यक्ताय सूक्ष्माय परत्परतराय च
जगत्कारणकर्त्रेच साक्षिणेऽक्षयमूर्तये ||--4-19

namO@2vyaktAya sUkshmAya parAtparatarAya ca
jagatkAraNakartrEca sAkshiNE@2kshayamUrtayE —4-19

O Lord! You are imperceptible to the external senses and organs of a being (i.e. You are only perceivable to some extent via the *vEdic* and divine wisdom level of the individual). You are omnipresent and You reside in the living beings as the smallest particle. You are superior to the great Deities like *brahma* as well as *lakshmi*. Even the mightiest Deities like *brahma* pray to You, the ever lasting One. the creator, the sole witness of the events that are occurring/occurred/will be occuring in the universe. O such a supreme Lord *vEmkaTESa*, I always pray to You!

నమస్తే వాసుదేవాయ నమః సంకర్షణాయ చ
ప్రద్యుమ్నాయానిరుద్ధాయ యోగిహృత్పద్మవాసినే ||--4-20

नम्स्ते वासुदेवाय नमः संकर्षणाय च

प्रद्युम्नायानिरुद्धाय योगिहृद्पद्मवासिने ||--4-20

namstE vAsudEvAya nama@h samkarshaNAya ca
pradyumnAyAniruddhAya yOgihR^idpadmavAsinE —4-20

O Lord! You grant *dharma, artha, kAma* and *mOksha* to the devotees and hence, You are called *vAsudEva.* You are *samkarshaNa* because You take away the grief and distress of the devotees. You are *pradumna* as you are the embodiment of divine knowledge and superbly radiant glow. You are *aniruddha* as You reside always in the hearts of the devotees and thus being controlled by them. You live in the lotus-like hearts of the great sages like *sanaka* and others. O such a supreme Lord *vEmkaTESa*, I always pray to You!

పంచభూతవిసృష్టాయ పంచమాత్రాత్మకాయ చ
జ్ఞానకర్మేంద్రియేశాయ హృషీకేశాయ తే నమః ||--4-21

पन्चभूतविसृष्टाय पन्चमात्रात्मकाय च
ज्ञानकर्मेन्द्रियेशाय हृषीकेशाय ते नमः ||--4-21

pancaBUtavisR^ishTaya pancamAtrAtmakAya ca
j~nAnakarmEndriyESAya hR^ishIkESAya tE nama@h —4-21

O Lord! You created the five elements (i.e., earth, water, air, fire and ether [sky]) and You are neither controlled by them nor You assume a form with these five elements. Hence, You are the embodiment of eternal joy, bliss and divine wisdom. You are the primal cause of the five senses. You are prompter for the Deities in-chrge of the sensory organs (*karmEndriyA*s) and the extra-sensory organs (*j~nAnEndriyAs*) to function in a person. You are called *hR^ishIkESa* because You give pleasure to the *karmEndriyAs, j~nAnEndriyAs* as well as to the Deities like *brahma rudra* and *lakshmi.* O such a supreme *lakshmi nR^isimha*, the Lord *vEmkaTESa*, I always pray to You!

విష్ణవే వైష్ణవేశాయ జిష్ణవే జయదాయినే
ఇష్టప్రదాయ చేష్టాయ కృష్ణాయోత్కృష్టకర్మణే ||--4-22

विष्णवे वैष्णवेशाय जिष्णवे जयदायिने
इष्टप्रदाय चेष्टाय कृष्णायोत्कृष्टकर्मणे ||--4-22

vishNavE vaishNavESAya jishNavE jayadAyinE
ishTapradAya cEshTAya kR^ishNAyOtkR^ishTakarmaNE —4-22

O Lord! You are residing in every thing and You are omnipresent in the entire universe. Hence, You are called *vishNu.* You dictate the devotees how to behave and You are always successful in all Your attempts. You bless the devotees who want to get rid of the *kAma, krOdha, mOha, lOBa. mada* and *mAtsaryA*s. You are always very dear and near to the devotees, thereby granting all the boons as per the their wishes. You assume the avatArAs of vyAsa, vAsishTha, and kR^ishNa. You do great performances like creating the universe and annihilation of the devils. O such a supreme Lord *vEmkaTESa*, I always pray to You!

క్షరాక్షరోత్తమాయాథ స్వక్షరేశాక్షరాయ చ
కుక్షిస్థపక్షిసంఘాయ క్షయాక్షయకరాయ తే ||--4-23

क्षराक्षरोत्तमायाथ स्वक्षरेशाक्षराय च
कुक्षिस्थपक्षिसंघाय क्षयाक्षयकराय ते ||--4-23

ksharAksharOttamAyAtha svaksharESAksharAya ca
kukshisthapakshisamGAya kshayAkshayakarAya tE —4-23

O Lord! You are superior to the *kshara*-named *brahma* and *rudra* as well as to the *akshara*-named *lakshmi*. You are also superior to the imperishable *vEda*-described *akshara* Deities. You have the entire creation in Your womb. You are the destroyer of the devils and benefactor of the good people. You take away the distress and sufferings of the devotees. You enhance the fruits of their good deeds (please see a similar saying in BagavadgIta, Chapter 15, SlOkAs 16-17 for more details). O such a supreme Lord *vEmkaTESa*, I always pray to You!

నమో భవాయ భావాయ ధీరాయ పరమేష్ఠినే

వీరాయ వీరవపుషే ఋషయే పరమాత్మనే ‖--4-24

नमो भवाय भावाय धीराय परमेष्टिने
वीराय वीरवपुषे ऋषये परमात्मने ‖--4-24

namO BavAya BAvAya dhIrAya paramEshTinE
vIrAya vIravapushE R^ishayE paramAtmanE —4-24

O Lord! You are the ultimate resting place of eternal bliss for the good people. You are the prime cause of prosperity and progress. You are always pleased with the divine wisdom associated with the deep devotion of the people. You are the altar of the entire universe and hence, You are the greatest One. You are the source of energy for the creation. You assume the mightiest body to do tremendously superior tasks. You assume the *avatArAs* of the great Sages *vyAsa, kapila* and others. O such a supreme Lord *vEmkaTESa*, I always pray to You!

నమో నారాయణాయాథ సాధారణధరాయ చ
నమః సమర్హణార్హాయ ధరణీధరరూపిణే ‖--4-25

नमोनारायणायाथ साधारणधराय च
नमः समर्हणार्हाय धरणीधररूपिणे ‖--4-25

namO nArAyaNAyAtha sAdhAraNadharAya ca
nama@h samarhaNArhAya dharaNIdhararUpiNE —4-25

O Lord! You are the last resort at the time of collapse of the universe (*yuGAmtam*). You wear the mighty universe as if it is a tiny thing. The Deities *brahma, rudra* and others find You worthy of great worship. You are the Lord *SrImannArAyaNa* who killed the *hiraNyAksha*, the powerful foe of the *dEvatAs* and uplifted the earth via Your tusk. O such a supreme Lord *vEmkaTESa*, I always pray to You!

అర్చ్యార్చ్యాయాచ్యుతాయాపి వన్ద్యావన్ద్యపదాయ చ
హిరణ్యగర్భగర్భాయ నమః శివశివాయ చ ‖--4-26

अर्च्यार्च्यायाच्युतायापि वन्द्यावन्द्यपदाय च
हिरण्यगर्भगर्भाय नमः शिवशिवाय च ‖--4-26

arcyArcyAyAcyutAyApi vandyAvandyapadAya ca
hiraNyagarBagarBAya nama@h SivaSivAya ca —4-26

O Lord! You Deities like *Indra* worship Lord *brahma*. Lord *brahma* worships the Goddess *lakshmi*. All these great Deities worship Your blessed lotus feet because You are imperishable and You are beyond time and space. You have at Your navel the great *brahma* who is responsible for the creation of the universe. You provide good will and prosperity for the blessed Deities who in turn bestow good will and prosperity to the people. O such a supreme benevolent Lord *vEmkaTESa*, I always pray to You!

స్కన్దాయ శిపివిష్టాయ సచ్చిదానన్దరూపిణే
కర్మజ్ఞాననిరూప్యాయ శ్రుతిస్మృత్యాలయాయ తే ‖--4-27

स्कन्दाय शिपिविष्टाय सच्चिदानम्दरूपिणे
कर्मज्ञाननिरूप्याय श्रुतिस्मृत्यालयाय ते ‖--4-27

skandAya SipivishTAya saccidAnandarUpiNE
karmaj~nAnanirUpyAya SrutismR^ityAlayAya tE —4-27

O Lord! You grant eternal bliss and happiness to the liberated souls. You are at the focal point of the bright radiation of the sun and hence, You are called *SipivishTa*. You are the embodiment of eternal bliss and happiness. You preach divine wisdom to the people who do good deeds. You are the so called Lord *har*i because You are the prime source for the *vEda, vEdAmgAs* and *SAstrAs* which teach the people the right path for salvation. O such a supreme Lord *vEmkaTESa*, I always pray to You!

యమాయ నియమాయాథ దానవ్రతకరాయ చ
తపస్వినే చ తప్యాయ తాపత్రయహరాయ చ ‖--4-28

यमाय नियमायाथ दानव्रतकराय च
तपस्विने च तप्याय तापत्रयहराय च ॥--4-28

yamAya niyamAyAtha dAnavratakarAya ca
tapasvinE ca tapyAya tApatrayaharAya ca —4-28

O Lord! You bestow the disciplines of celibacy like non-violence, etc., to the devotees. You establish different worlds. You grant happiness and prosperity to the devotees via their benevolent charities given to the deserving people. You assume the *avatArAs* of *vyAsa, kapila* and other sages doing the *tapas (dhyAnam)* in *badarikASramam*. You make the devotees do the *tapas (dhyAnam)* and take away their three types of distress and grief. O such a supreme Lord *vEmkaTESa*, I always pray to You!

యజ్ఞాయ విశ్వాయ సుమంగళాయ సుతీర్థపాదాయ సుతారకాయ
ప్రసన్నలోకానుగుణాయ సమ్భవే శుద్ధాయ శశ్వద్గుణవర్ష్మణేనమః ॥--4-29

यज्ञाय विश्वाय सुमङ्गळाय सुतीर्थपादाय सुतारकाय
प्रसन्नलोकानुगुणाय सम्भवे शुद्धाय शश्वद्गुणवर्ष्मणेनमः ॥--4-29

yaj~nAya viSvAya suma~mgaLAya sutIrthapAdAya sutArakAya
prasannalOkAnuguNAya samBavE SuddhAya SaSvadguNvarshmaNEnama@h —4-29

O Lord! You leave *vaikunTham* and reside in different places in order to protect as well as uplift the good people. You are every where in the universe and bestow prosperity and happiness in the universe. The sacred water flows like *ganga* river and others emanate from Your blessed lotus feet. You liberate the devotees from the human bondages due to worldly life. Depending upon the level of devotion, You grant prosperity and happiness to the devotees. You are without any blemish. Hence, You are pure and You are the embodiment of great virtues like eternal happiness and bliss. O such a supreme Lord *vEmkaTESa*, I always pray to You!

కర్మిణేఽకర్మలిప్తాయ జ్ఞానాయ జ్ఞానదాయినే
నిత్యముక్తాయ హరయే నిత్యముక్తిప్రదాయినే ॥--4-30

कर्मिणेऽकर्मलिप्ताय ज्ञानाय ज्ञानदायिने
नित्यमुक्ताय हरये नित्यमुक्तिप्रदायिने ॥--4-30

karmiNE@2karmaliptAya j~nAnAya j~nAnadAyinE
nityamuktAya harayE nityamuktipradAyinE —4-30

O Lord! You are the doer of the magnificent deeds like creation of the entire universe. Nobody can find fault with You as You annihilate the demons. You are embodiment of divine knowledge and You grant the True divine knowledge to the devotees. You are always free from attachments and bondages. You take away the distress and grief of the devotees and grant them eternal bliss and happiness. O such a supreme Lord *vEmkaTESa*, I always pray to You!

శుద్ధమ్ వపుః పరమయోగమతుల్యసౌఖ్యమ్
భూమిమ్ ద్యులోకముత తత్త్వమతిమ్ సుభక్తిమ్
వైరాగ్యమన్యనుగుణాన్ భజకేషు దాన-
శీలమ్ దయోదయమహమ్ శరణమ్ ప్రపద్యే||--4-31

शुद्धम् वपुः परमयोगमतुल्यसौख्यम्
भूमिम् द्युलोकमुत तत्त्वमतिम् सुभक्तिम्
वैराग्यमन्यनुगुणान् भजकेषु दान-
शीलम् दयोदयमहम् शरणम् प्रपद्ये ||--4-31

Suddham vapu@h paramayOgamatulyasauKyam
BUmim dyulOkamuta tattvamatim suBaktim
vairAgyamanyanuguNAn BajakEshu dAna-
SIlam dayOdayamaham SaraNam prapadyE —4-31

O Lord! You grant pure body to the good people so that they can worship you with austerity. You also grant them all the prosperity, wealth and all the authority in this life and heavenly pleasures after this life. After they reap the fruits of their good deeds, with Your Grace, they take rebirth on this earth. In their new birth, with Your Grace, they follow the path of austerity, sincerely dedicated concentration and deep devotion to pray to You. With Your Grace, they give up vices like anger, greed, etc., and they lead an ascetic life with dedicated devotion. Please see a similar purport in BagavadgIta (Chapter 9, SlOkAs 20-21). O such a supreme Lord *vEmkaTESa*, I always seek protection at Your feet!

సులభమ్ దుర్లభమ్ వన్దే భగవన్తమ్ సనాతనమ్
సదసత్ క్షేత్రగమ్ విష్ణుమ్ మూర్తామూర్తమ్ శుభాశుభమ్ ||--4-32

सुलभम् दुर्लभम् वन्दे भगवन्तम् सनातनम्
सदसत् क्षेत्रगम् विष्णुम् मूर्तामूर्तम् शुभाशुभम् ||--4-32

sulaBam durlaBam vandE Bagavantam sanAtanam
sadasat kshEtragam vishNum mUrtAmUrtam SuBASuBam —4-32

O Lord! You are easily approachable to those who follow the devotional paths. But You are not within the reach of those who follow evil and demonic paths. You are the embodiment of virtues like prosperity, wealth, Truth, righteousness, glowing illumination, divine knowledge, austerity, etc. You are the embodiment of every thing, one can ever think of. You are beyond time and space. You are in the bodies of the good as well as evil living things. You are every where and every thing is I you. Because of You, all the universe exists. You grant Your blessed Grace on the good persons and You put the evil doers in trouble. Hence O such a supreme Lord *vEmkaTESa,* I always seek protection in Your feet!

గోవిన్దమ్ గోగణాతీతమ్ కల్మషఘ్నమకిల్మషమ్
ప్రతికల్పేఽకల్పకల్పతరుమ్ సర్వార్థకల్పకమ్ ||--4-33

गोविन्दम् गोगणातीतम् कल्मषघ्नमकिल्मषम्
प्रतिकल्पेऽकल्पकल्पतरुम् सर्वार्थकल्पकम् ||--4-33

gOvindam gOgaNAtItam kalmashaGnamakilmasham
pratikalpE@2kalpakalpatarum sarvArthakaplakam—4-33

O Lord! You established all the *vEdAs*. Yet You cannot be fully defined by the *vEdAs*. You get rid of the sins of the devotees. You are without any blemish. You are such an unending everlasting potential source (*kalpa taruvu*) that You keep on granting all types of boons all the time (i.e., in all *yugAs* and *kalpAs*). O such supreme Lord *vEmkaTESa*, I always pray to You!

దుష్టభావః ప్రమత్తో వా నామాద్యుచ్చారకో హి యః
బ్రహ్మహత్యాదిపాపాని దహత్యేవ న చాన్యథా ||--4-34

दुष्टभावः प्रमत्तो वा नामाद्युच्चारको हि यः
ब्रह्महत्यादिपापानि दह्यत्येव न चान्यथा ||--4-34

dushTaBAva@h pramattO vA nAmAdyuccArakO hi ya@h
brahmahatyAdipApAni dahyatyEva na cAnyathA —4-34

O Lord! Even if one misbehaves like a devil with demonic qualities (ego, anger, greed, lust, jealousy, pride, prejudice, annoying and killing the ones making efforts to understand the God), You will nullify his/her sins if only he/she sincerely remembers Your name, fame and virtues. Your name is really such a supreme one. One who does not even remember Your name, there is no salvation for that being. O such a supreme Lord *vEmkaTESa*, I always pray to You!

అజ్ఞానా దథవా దమ్భాత్ పుణ్యశ్లోకస్య నామ తే
యో వదేత్ తాని వశ్యన్తి తూలరాశి ర్యథానఽలాత్ ||--4-35

अज्ञाना दथवा दम्भात् पुण्यश्लोकस्य नाम ते
यो वदेत् तानि वश्यन्ति तूलराशि र्यथानऽलात् ||--4-35

Aj~nAnA dathavA damBAt puNyaSlOkasya nAma tE
yO vadEt tAni vaSyanti tUlarASi ryathAna@2lAt —4-35

O Lord! Even if one pronounces Your blessed name ignorantly or cunningly, such person's sins are burnt as a stack of cotton by Your Grace. O such a supreme Lord *vEmkaTESa*, I always pray to You!

క్షుధితో దుఃఖితః శ్రాన్తః త్వన్నామ యని సంస్మరేత్
తస్య దుఃఖాని సర్వాణి నశ్యన్తి క్షణమాత్రతః ||--4-36

क्षुधितो दुःखितः श्रान्तः त्वन्नाम यनि संस्मरेत्
तस्य दुःखानि सर्वाणि नश्यन्ति क्षणमात्रतः ||--4-36

kshudhitO du@hKita@h SrAnta@h tvannAma yani samsmarEt
tasya du@hKAni sarvANi naSyanti kshaNamAtrata@h —4-36

O Lord! By pronouncing Your blessed name, You get rid of the sufferings of a person who is hungry or grief stricken or physically tired because of hard labor. O such a supreme Lord *vEmkaTESa*, I always pray to You!

సర్వాణ్యశుభజాతాని దురితౌఘాని యాని చ
తాని సర్వాణి లభతే మత్తస్త్వమ్ విస్మృతో యది ||--4-37

सर्वाण्यशुभजातानि दुरितौघानि यानि च
तानि सर्वाणि लभते मत्तस्त्वम् विस्मृतो यदि ||--4-37

sarvANyaSuBajAtAni duritauGAni yAni ca
tAni sarvANi laBatE mattastvam vismR^itO yadi —4-37

O Lord! Ignoring You, if one does not chant Your name, such a snob has to go through all sorts of awful grief and sufferings caused due to his/her evil deeds. Of course, the Lord will be simply watching the fun when one goes through consequences of his/her evil deeds. O such a supreme Lord *vEmkaTESa*, I always pray to You!

న తీర్థయాత్రా న చ దానయజ్ఞా వ్రతమ్ తపో నార్చనమన్యదైవమ్
యత్ శ్రీనివాసస్య చ నామకీర్తనమ్ తదేవ సర్వార్థసువృష్టికారణమ్ ||--4-38
యాత్రా యజ్ఞా వ్రతా ధర్మా దానాన్యన్యా న్యసంఖ్యయా
తవ నామస్మృతే ర్భక్త్యా కలామ్ నార్హన్తి షోడశీమ్ ||--4-39

न तीर्थयात्रा न च दानयज्ञा व्रतम् तपो नार्चनमन्यदैवम्
यत् श्रीनिवासस्य च नामकीर्तनम् तदेव सर्वार्थसुवृष्टिकारणम् ||--4-38

यात्रा यज्ञा व्रता धर्मा दानान्यन्या न्यसंख्यया
तव नामस्मृते र्भक्त्या कलाम् नार्हन्ति षोडशीम् ||--4-39

na tIrthayAtrA na ca dAnayaj~nA vratam tapO nArcanamanyadaivam
yat SrIninvAsasya ca nAmakIrtanam tadEva sarvArthasuvR^ishTikAraNam —4-38
yAtrA yaj~nA vratA dharmA dAnanyanyA nyasamKyayA
tava nAmasmR^itE rBaktyA kalAm nArhanti shODaSIm —4-39

O Lord! Visiting the pilgrimage centers, ritualistic worship, different kinds of *yaj~nAs*, different kinds of *vratAs*, severely serious *tapas* (*austerity, dhyAnam*, etc., undergoing self-imposed difficulties), worshipping different Deities, charitable donations of all kinds--- as a matter of fact nothing matches even with a small speck of the Grace showered by You due to chanting of Your name with sincere devotion. O such a supreme Lord *vEmkaTESa*, I always pray to You!

అహోభాగ్య మహో భాగ్యమ్ విష్ణునామానువర్తినామ్
తేషామ్ దూరో యామ్యలోకః స్వర్గో మోక్షశ్చ తత్ఫలమ్ ||--4-40

अहोभाग्य महो भाग्यम् विष्णुनामानुवर्तिनाम्
तेषाम् दूरो याम्यलोकः स्वर्गो मोक्षश्च तत्फलम् ||--4-40

ahOBAgya mahO BAgyam vishNunAmAnuvartinAm
tEshAm dUrO yAmyalOka@h svargO mOkshaSca tatPalam —4-40

O Lord! Blessed are those who constantly chant Your Graceful name with sincere devotion. They are really the most fortunate and prosperous fellows because they do not under go the drudgery of facing the sufferings due to ill fate. Prosperity, bliss and eternal happiness are the direct benefits of Grace showered by You as a consequence of chanting Your blessed name. O such a supreme Lord *vEmkaTESa*, I always pray to You!

మాహాత్మ్యమ్ విష్ణునామ్నో హి వర్ణితమ్ కేన శక్యతే
అజామిలో మృత్యుపాశాత్ ముక్తో వైకుంఠగో యతః ||--4-41
అయమేన మహాధర్మో నరాణామ్ తారకః స్మృతః
విష్ణౌ సదా భక్తియోగః తన్నామగ్రహణాదిభిః ||--4-42

माहात्म्यम् विष्णुनाम्नो हि वर्णितम् केन शक्यते
अजामिलो मृत्युपाशात् मुक्तो वैकुम्ठगो यतः ||--4-41
अयमेन महाधत्मो नराणाम् तारकः स्मृतः
विष्णौ सदा भक्तियोगः तन्नामग्रहणादिभिः ||--4-42

mAhAtmyam vishNunAmnO hi varNitam kEna SakyatE
ajAmilO mR^ityupASAt muktO vaikumThagO yaa@h —4-41
ayamEna mahAdharmO narANAm tAraka@h smR^ita@h
vishNau sadA BaktiyOga@h tannAmagrahaNAdiBi@h —4-42

O Lord! How can anybody explain the superb significance of chanting Your blessed name? It is impossible to make an attempt to do so. Just by remembering Your blessed name at the time of death, *ajAmila*, the sinner, obtained *mOksha* with Your Grace. O such a supreme benevolent Lord *vEmkaTESa*, I always pray to You! Such a devoted chanting of Your blessed name can only enhance the devotion of an individual. Because such devotion is the tool to liberate one from all bondages leading to mOksha, it must be considered as the most desired right royal path. O such a supreme Lord *vEmkaTESa*, I always pray to You!

నైకోఽజామిల ఏవ పాపజలధిమ్ సన్తీర్ణవాన్ నామతః
ప్రహ్లాదోఽపి గజేన్ద్రపూర్వబహవో దుఃఖామ్బుధేస్తారితాః
యన్నామ స్మరణాఽమృతామ్బుధినిమగ్నోఽద్యాపి గౌరీపతిః
యద్ధ్యానే నిరతాః ప్రజాపతిముఖాః ప్రాప్తా మహావైభవమ్ ||--4-43

नैकोऽजामिल एव पापजलधिम् सन्तीर्णवान् नामतः

प्रहलादोऽपि गजेन्द्रपूर्वबहुवो दुःखाम्बुधेस्तारिताः

यन्नाम स्मरणाऽमृताम्बुधिनिमग्नोऽद्यापि गौरीपतिः

यद्ध्याने निरताः प्रजापतिमुखाः प्राप्ता महावैभवम् ||--4-43

naikO@2jAmila Eva pApajaladhim santIrNavAn nAmata@h
prahlAdO@2pi gajEndrapUrvabahuvO du@hKAmbudhEstAritA@h
yannAma smaraNA@2mR^itAmbudhinimagnOdyA@2pi gaurIpati@h
yaddhyAnE niratA@h prajApatimuKA@h prAptA mahAvaiBavam —4-43

O Lord! By chanting Your holy name, ajAmila was not the only person who got blessed by You. For example, *prahlAda, gajEndra,* and other devotees also got out of the grief and suffering due to the drudgery of life and obtained *mOksha*. Even today, the great Deity *rudra* is also immersed in constant chanting of Your blessed name "*rAma*". Even the most powerful and prosperous Deities like *brahma* and others are deeply immersed in chanting Your holy name. O such a supreme Lord *vEmkaTESa,* I always pray to You!

యన్నామ తే సర్వజగద్దు రస్త దుష్కర్మశైలాంశ్చ బహూన్ భిన్నత్తి
స సర్వశక్తే స హి విశ్వరూప ప్రసీద మామనిరుక్తాత్మశక్తే ||--4-44

यन्नाम ते सर्वजगद्दु रस्त दुष्कर्मशैलांश्च बहून् भिन्नत्ति
स सर्वशक्ते स हि विश्वरूप प्रसीद मामनिरुक्तात्मशक्ते ||--4-44

yannAma tE sarvajagaddu rasta dushkarmaSailAmSca bahUn Binnatti
sa sarvaSaktE sa hi viSvarUpa prasIda mAmaniruktAtmaSaktE —4-44

O Lord! You are the mightiest One because by chanting Your holy name, all the mountain-like huge evils are destroyed. You are the embodiment of the universe and You are the invincible and undefeated Lord. O such a supreme Lord *vEmkaTESa,* I am the devotee chanting Your name and hence, please be compassionate to bless me!

అనుగ్రహార్థమ్ భజతామ్ పదాబ్జమ్ అనామరూపస్త్వ గుణో హ్యజన్మా
నామాని రూపాణి గుణాన్ క్రియాశ్చ జన్మాని గృహ్ణాసి స మామ్ ప్రసీద ||--4-45

अनुग्रहार्थम् भजताम् पदाब्जम् अनामरूपस्त्व गुणो ह्यजन्मा
नामानि रूपाणि गुणान् क्रियाश्च जन्मानि गृह्णासि स माम् प्रसीद ||--4-45

anugrahArtham BajatAm padAbjam anAmarUpastva guNO hyajanmA
nAmAni rUpANi guNAn kriyASca janmAni gR^ihNAsi mAm prasIda —4-45

O Lord! You do not have really a physical body, name, figure, virtue, actions, birth and deaths. Yet, in order to bless the devotees who worship Your blessed lotus feet, You assume the holy names like *rAma, kR^ishNa,* etc. You also assume pure white physical figures. You also exhibit divine wisdom and other virtues. You also do the creation and destruction of the universe. You also assume the physical forms like a fish, tortoise, bore, etc. O such a supreme Lord *vEmkaTESa,* please show compassion and bless me!

జన్మాదిభర్జనే మోహానుగ్రహావధికారతః
కరోషి సామ్ప్రతమ్ భూయోఽనుగ్రహస్తు భవేన్మయి ||--4-46

जन्मादिभर्जने मोहानुग्रहावधिकारतः
करोषि साम्प्रतम् भूयोऽनुग्रहस्तु भवेन्मयि ||--4-46

janmAdiBarjanE mOhAnugrahAvadhikArata@h
karOshi sAmpratam BuyO@2nugrahastu BavEnmayi —4-46

O Lord! As a result of Your *avatArAs,* You are creating delusion to the ordinary folks depending upon their credentials. You are also blessing some people according to their credentials. O such a supreme Lord *vEmkaTESa,* please bless me profusely to please me!

దయాపాంగలవో భూయాదిహాఽముత్రేష్ట వర్షణః
అన్యథా నాత్ర ఇతిచిత్తే సునిశ్చితమ్ ||--4-47

दयापांगलवो भूयादिहाऽमुत्रेष्ट वर्षणः
अन्यथा नात्र इति चित्ते सुनिश्चितम् ||--4-47

dayApAmgalavO BuyAdihA@2mutrEshTa varshaNa@h
anyathA nAtra iticittE suniScitam —4-47

O Lord! Your compassionate eyes are so great that they grant all types of blessings to the devotees not only in their life time but also afterwards leading to mOksha. It is my form opinion that if You are not compassionate, nobody can fulfill the desires of the devotees in spite of their best efforts. I do not have any doubts about this. O such a supreme Lord *vEmkaTESa,* please bless me profusely!

ఓమ్ నమో వేంకటేశాయ పురుషాయ మహాత్మనే
మహానుభావాయ మహామాయినేఽమేయ కర్మణే ||--4-48

ॐ नमो वेंकटेशाय पुरुषाय महात्मने
महानुभावाय महामायिनेऽमेय कर्मणे ||--4-48

Om namO vEmkaTESAya purushAya mahAtmanE
mahAnuBAvAya mahAmAyinE@2mEya karmaNE—4-48

O Lord! As mentioned in the scriptures, I keep chanting "*namO vEmkaTESAya*" to get rid of my sins. You are the Lord with endless prosperity. You reside in the hearts of the devotees in the universe and give them steadfast mind, austerity and other virtues in order to fulfill their desires. You show great interest in providing them with safety and shelter. You are with inexplicable supreme grace and are with mesmerizing power. Your historical background is incomprehensible to any body. O such supreme Lord *vEmkaTESa,* I always salute to You!

నామ్నైవ భావ్యమ్ ఖలు సర్వరక్షణమ్ మాయావినో విశ్వకుటుంబిన స్తే
స్థలేషు దుర్గేషు జలేషు ఖేషు గర్భేష్వరణ్యేషు చ కైతవేషు ||--4-49

नाम्नैव भाव्यम् खलु सर्वरक्षणम् मायाविनो विश्वकुटुम्बिन स्ते
स्थलेषु दुर्गेषु जलेषु खेषु गर्भेष्वरण्येषु च कैतवेषु ||--4-49

nAmnaiva BAvyam Kalu sarvarakshaNam mAyAvinO viSvakuTumbina stE
sthalEshu durgEshu jalEshu khEshu garBEshvaraNyEshu ca kaitavEshu —4-49

O Lord! You are the protector of all the universe and all the creation in the universe. You delude the non-devotees. Your family is the universe. All the existing creation in all the places, in all the unapproachable places like thick forests, in the rivers, in the oceans, in the ether *(AKASam)*, in all the child bearing-wombs, in all the externally appearing things is liberated from distress and grief as a result of chanting Your blessed name. According to *BAgavatam,* in order to protect the creation, You assume the role as a fish in water, as *vAmana* on the earth, as *trivikrama* in the ether and as *narasimha* in the thick forests. O such a supreme Lord *vEmkaTESa*, I always pray to You!

మహావిపత్తు త్వన్నామస్మరణే తద్వినాశనమ్
బహుసంపత్సు తే నామవిస్మృతౌ తద్వినాశనమ్ ||--4-50

महाविपत्तु त्वन्नामस्मरणे तद्विनाशनम्
बहुसम्पत्सु ते नामविस्मृतौ तद्विनाशनम् ||--4-50

mahA vipattu tvannAmasmaraNE tadvinASanam
bahusampatsu tE nAmavismR^itau tadvinASanam —4-50

O Lord! One is blessed with prosperity if the person chants Your name when the person is faced with many insurmountable obstacles. Similarly if one gets lots of wealth and prosperity due to his/her good deeds (i.e., good *karma*), You should be remembered and profusely thanked. Because of You only, that person is prosperous. If such a person is ungrateful, the prosperity may dwindle in due course of time as the sole owner of the prosperity is You, the Almighty. After all, You allowed the person to share Your property (because every thing belongs to You only) due to His/her good karma. O such a supreme Lord *vEmkaTESa*, I always pray to You!

తస్మాత్తన్నామసక్తోఽహమ్ సర్వదా త్వదనుగ్రహాత్
త్వత్ప్రేరిత స్త్వదీయత్వాన్ మత్పుణ్యమ్ త్వద్దయాబలాత్ ||--4-51

तस्मात्तन्नामसक्तोऽहम् सर्वदा त्वदनुग्रहात्
त्वत्प्रेरित स्त्वदीयत्वान् मत्पुण्यम् त्वद्दयाबलात् ||--4-51

tasmAttannAmasktO@2ham sarvadA tvadanugrahAt
tvatprErita stvadIyatvAn matpuNyam tvaddayAbalAt —4-51

O Lord! As per the reasons mentioned in the SlOka 4-50, prompted by You, with Your Grace, I am very much interested in chanting Your name. Because I am considered as one belonging to the elite group of Your sincere devotees, I find the fruits of my good karma enriched due to Your merciful Grace. O such a supreme Lord *vEmkaTESa*, I always pray to You!

న కదాచిద్భయమ్ మేఽస్తి దివ్యనామరతో యతః
తథాఽపి తే కృపాఽపాంగలేశోఽస్తు మయ్యహో ||--4-52

न कथाचिद्भयम् मेऽस्ति दिव्यनामरतो यतः
तथाऽपि ते कृपाऽपांगलेशोऽस्तु मय्यहो ||--4-52

na kadAcidBayam mE@2sti divyanAmaratO yata@h
tathA@2pi tE kR^ipA@2pAmgalESO@2stu mayyahO —4-52

O Lord! As I am an oath to chant Your holy name always, I need not fear any time from anybody. In spite of that, please grant Grace to me. It does not matter how small that Grace is and I shall consider that as a great fortune. O such a supreme Lord *vEmkaTESa*, I always pray to You!

శ్రీశ! చిత్రమ్ చరిత్రమ్ తే న జానే బహుదుష్కృతిః
సర్వజ్ఞ మే కదా కిమ్ వా వదే త్వామ్ కృపయాఽవ మామ్ ||--4-53
నామ్నా మహాఘౌఘహాని స్తేన దేహహృదోః శుచిః
తమ్ దృష్ట్వా ప్రీయసే విష్ణో తతః సత్కర్మసంగ్రహః ||--4-54
కర్మణా జ్ఞానసిద్ధిశ్చ తేన ప్రీతిస్తవాద్భుతా
అపరోక్షమగర్భశ్చ ముక్తిరానన్ద వర్ధనమ్ ||--4-55

श्रीश! चित्रम् चरित्रम् ते न जाने बहुदुष्कृतिः
सर्वज्ञ मे कदा किम् वा वदे त्वाम् कृपयाऽव माम् ||--4-53

नाम्ना महाघौघहानि स्तेन देहहृदोः शुचिः
तम् दृष्ट्वा प्रीयसे विष्णो ततः सत्कर्मसंग्रहः ||--4-54

कर्मणा ज्ञानसिद्धिश्च तेन प्रीतिस्तवाद्भुता
अपरोक्षमगर्भश्च मुक्तिरानन्द वर्धनम् ॥--4-55

SrISa! citram caritram tE na jAnE bahudushkR^iti@h
sarvaj~na mE kadA kim vA vadE tvAm kR^ipayA@2va mAm —4-53
nAmnA mahAGauGahAni stEna dEhahR^idO@h Suci@h
tam dR^ishTvA prIyasE vishNO tata@h satkarmasamgrah@h —4-54
karmaNA j~nAnasiddhiSca tEna prItistavAdButA
aparOkshamagarBaSca muktirAnanda vardhanam —4-55

O Lord of Goddess *lakshmi*! Due to several of my bad deeds, I am not in a position to understand Your acts and deeds bearing a variety of interesting stories. You know every thing. It is needless to narrate to You about my limitations. O such a supreme Lord *vEmkaTESa*, be merciful!

By chanting Your holy name, all the dreadful sins disappear. Thus, the body and the soul of a person are getting purified. O the Omnipresent Lord! You are not only pleased to see such a purified person but also blessing that person. Later, You are making that person to do good deeds only.

By doing good deeds, one gets to know the divine wisdom. Such a divine wisdom helps me to get near and dear to You. Ultimately it helps me to understand and experience Your Grace which liberates me from pains due to getting into wombs and the associated births. Thus, Your Grace helps me to get *mOksha*, the true ultimate goal of life. These three SlOkAs narrate the Glory and Grace of chanting the Lord's name. O such a supreme Lord *vEmkaTESa*, I always pray to You!

గోదాన కన్యాదానాది పృథ్వీరేణుసంఖ్యయా
దుర్భిక్షే జాహ్నవీతీరే ప్రత్యహమ్ కోటిభోజనమ్ ॥--4-56
త్వన్నామస్మరణే తుల్యమ్ నామమాహాత్మ్యమీదృశమ్
తస్మాన్నామస్మృతిః శుద్ధా సులభా పురుషార్థదా ॥--4-57

गोदान कन्यादानादि पृथ्वीरेणुसंख्यया
दुर्भिक्षे जाह्नवीतीरे प्रत्यहम् कोटिभोजनम् ॥--4-56
त्वन्नामस्मरणे तुल्यम् नाममाहात्म्यमीदृशम्
तस्मान्नामस्मृतिः शुद्धा सुलभा पुरुषार्थदा ॥--4-57

gODAna kanyAdAnAdi pR^ithvIrENusamKyayA
durBikshE jAhnavItIrE pratyaham kOTiBOjanam —4-56
tvannAmasmaraNE tulyam nAmamAhAtmyamIdR^iSam
tasmAnnAmasmR^iti@h SuddhA sulaBA purushArthadA —4-57

O Lord! Innumerous worthy charities like *gOdAna* (giving away cows), *BUdAna* (giving away land), *kanyA dAna* (giving away brides by celebrating marriages), *suvarNa dAna* (giving away gold, cash, etc.), etc., do not match the fruits yielded by the Glory of chanting Your holy name. Similarly, performing sacred sacrificial *yaj~nAs*, feeding the scholarly *brAmhmins* and poor-feeding in sacred places daily, etc., yield insignificantly small benefits as compared to the Grace due to chanting Your blessed name. Such is the awesomely superb and pure Grace, yielded by chanting Your holy name which does not involve any expenses at all. O such a supreme Lord *vEmkaTESa*, I always pray to You!

లోకోత్తరస్త్వయమ్ మార్గః ప్రజానామకుతోభయః
యత్ర భక్తివశాద్విష్ణోః నామస్మృతిపరాయణాః ॥--4-58

लोकोत्तरस्त्वयम् मार्गः प्रजानामकुतोभयः
यत्र भक्तिवश्याद्विष्णोः नामस्मृतिपरायणाः ॥--4-58

lOkOttarastvayam mArga@h prajAnAmakutOBaya@h
yatra BaktivaSAdvishNO@h nAmasmR^itiparAyaNA@h —4-58

O Lord! Chanting Your holy name alone will destroy all the sins of a devotee. That virtue enhances the fruits of doing good deeds, makes the world happy, destroys all fears,

makes an individual very prosperous and ultimately liberates the person leading to mOksha, the eternal bliss. O such a supreme Lord *vEmkaTESa,* I always pray to You!

యేనైకదా విష్ణుపదాబ్జయుగ్మే సమర్పితమ్ చిత్తమనన్యబుద్ధ్యా
య మోఽపి తద్దూతగణాస్సపాశాః వశ్యన్త్యఘౌఘాశ్రయమప్యహో న హి ॥--4-59

येनैकदा विष्णुपदाब्जयुग्मे समर्पितम् चित्तमनन्यबुद्ध्या
य मोऽपि तद्दूतगणास्सपाशाः वश्यन्त्यघौघाश्रयमप्यहो न हि ॥--4-59

yEnaikadA vishNupadAbjayugmE samarpitam cittamananyabuddhyA
ya mO@2pi taddUtagaNAssapASA@h vaSyantyaGauGASrayamapyahO na hi —4-59

O Lord! One should be wise enough to think that the sincere devotion leads one towards liberation, the *mOksha.* If that person, (may be a sinner – does not matter) has his/her mind fixed on Your holy feet, all the sins will be nullified. Such a person cannot even be troubled by ropes of death of *yama*(known as the Deity of death). It is needless to say that Your name is so superb and powerful. O such a supreme Lord *vEmkaTESa,* I pray to You!